1: Staden--143 (1553-54) 1928 Tupinamba
116, 301, 304

"They have a large hole in the lower lip which they make when they are young. They take the children and prick the hole with a sharpened deer's horn. In this they insert a small piece of stone or wood and anoint it with salve, and the hole remains open. Then when the children are fully grown and fit to bear arms they enlarge the hole and insert in it a large green stone. This stone is shaped so that the smaller end is inside the lip and the larger end outside. The result is that their lips hang down with the weight of the stones. They have also at both sides of the mouth, and in either cheek, other small stones. Some of these are of crystal and are narrow and long."

2: Thevet--163 (1555) 1878 Tupinamba 1-2
116, 301, 304

It is not sufficient for our savages to be naked and to stain their bodies with various colors, to pull out their hair, but in order to look even more ugly, they pierce their mouths, when they are still young with a certain grass, very sharp, to the extent that the hole increases with body growth. They insert in it a sort of shell which comes from a little fish and is hard as a bead. They put it in the hole after the fish is out of it, and this forms a plug [AM: doisil] the shape of a hogshead of wine: the larger end is inside and the thinner outside, above the lower lip. When they are grown up and about to marry, they wear large stones almost the color of emeralds and they hold them in such esteem that it is not easy to get them from them, unless some big present is given, for these stones are scarce in their countries. Their neighbors and close friends bring these stones from a high mountain which is in the country of the cannibals. They polish these stones with another stone used for this purpose, with such dexterity that no worker could do better. They also acquire in the same mountains some emeralds, for I have seen some stones that have been recognized as true emeralds. These Americans disfigure themselves in this way and deform themselves with these big holes and big stones in their faces... the more stones a man has the greater he is esteemed, and is regarded as king or a great lord. They wear them not only through their lips and mouths, but also on both sides of the cheeks. The stones worn by men are sometimes as large as two ducats and more than a finger thick. This causes a speech defect and

they can be heard only with great difficulty when they speak, as if they had their mouths full of flour. The stone makes the hole in the lower lip large as the fist and according to its size you can judge of the hole between the mouth and the chin. When they remove the stone to speak, the saliva can be seen dripping from the hole, a horrible sight. When they want to make fun of somebody, they pull their tongues through the hole.

Girls and women are not so deformed. It is true that they hang from their ears certain things that the men make out of big shells and they are like candle of about the size and thickness of a lizard.

The men, moreover, wear crescents a foot long and wide, on their chests suspended from the neck. Children two or three years old wear them also. They also wear white necklaces made of another kind of shell, which they take from the sea and which they prize very much. Rosaries sold in France, as white as ivory, come from there and they are made by them. They are bought by sailors and sold here.... When I was in Brazil I saw some made of fish bones and they were like "gardebras" of policemen. They are fond of glass bead necklaces.

2: Thevet-, 251
116, 304, 751

(1555) 1878

Tupinamba

They put a deer horn in the perforated lower lip of their children; for they are convinced that no poison is produced by it, and that it prevents the development of any ailment.

6: Abbeville--99v (1611) 1614 Tupinamba
116, 304

...This child [son of a chief], aged 9 or 10 years, a beautiful boy, who had not yet had his lip pierced like the others, ...

There are very few Indians who have not had their ears pierced, in which they wear little pendants which the French give them and which they hold to be very precious, in the absence of which they put little white bones well polished or little sticks or anything else which pleases them.

They have another strange custom, to pierce their lower lip. When their children reach the age of 4, 5, or 6 years, they prepare a wine or feast (which they call caouin) to which they invite all the relatives and friends of the child whose lip is to be pierced, as well as the inhabitants of the village and surroundings. After they have drunk and danced for two or three days, according to their custom, they call the little boy and explain to him that they are going to pierce his lip so that someday he will be a very gallant and great warrior. The child, encouraged by such words, presents his lip bravely, with joy and contentment. A man chosen for the task pierces it with a small horn [268v] or some sharp bone and makes a big hole. If the child cries or sheds a tear (a rare occurrence) out of pain, they say that he will be a good-for-nothing, a coward and a man without courage. If he is firm and constant (they ordinarily are), it is a good omen, and they believe that he will be a great, brave, and gallant warrior.

When they are still young they carry in this hole a piece of wood or a piece of Vignol (which the large water snails make)... but when they are married or of the age to marry, they wear little green stones [MC: jasper] which they value highly, and those who have none wear the white like the youth, but larger and longer, which they put in or remove

at will. I have seen several wearing ones larger than the [269] thumb and longer than the finger; which caused them much pain and made it difficult to speak.

Several wishing to appear more courageous had their lip pierced in three places keeping the middle one larger than the other two. There are others who also have the nose pierced with one or two holes in each nostril where they wear long pieces of wood or fine white bones which pass across their cheeks like long mustaches.

The women never have their lips pierced, but in recompense they have their ears strangely pierced and in these holes they put round sticks as thick as the thumb. This lengthens their ears amazingly and they take great pleasure in wearing pendants...

6: Abbeville--272v (1611) 1614 Tupinamba
116, 304

As for the most valorous and greatest warriors, they have the custom, highly esteemed by their nation and feared by their enemies, of taking a bone from the leg of certain birds, which they use as a razor, with which they incise and tattoo the body in a variety of ways... In doing this they show great courage, because they immediately rub these incisions with a black color, either a powder or juice... which mixes with the blood which runs from all parts and is absorbed in the cicatrices, so that the figures thus incised can never be removed....

7: Evreux--40 (1611-13) 1864 Tupinamba
116, 301, 304

An old man wore in his lip a labret that was oval and as big as the flat of the hand. He had had it for a long time without removing it, and it was incrusted in his chin, the flesh having covered the rims and taken the oval shape of the stone.

7: Evreux--44 (1611-13) 1864 Tupinamba
116, 304, 765

They incise their bodies for two reasons: in regret and perpetual mourning for the death of their relatives who have fallen into the hands of their enemies and their manifest intention to avenge their death, and to show their courage and strength. It is as if they were symbolizing by these scars that they are not going to spare their blood or life in taking revenge. In fact, the more marked they are, the more gallant and courageous they are considered. In this they are imitated by courageous and gallant women.

8: Soares de Souza--326 (1570-87) 1851 Tupinamba
116, 304, 757, 278

They cure cutaneous eruptions (buboes) by smearing their bodies with genipa or they treat them with the leaves of caraoba. When they suffer from fever they drink mingau, a bouillon of carima flour. Or they wash themselves with genipa water.

They treat abscesses and warts with the juice of herbs. When they suffer from a headache they scarify the temples. If the patient is a child, they scarify his legs. This operation is practiced by the old women with a very sharp aguti tooth.

11: Vaz de Caminha--11 (1500) 1938 Tupinamba
301, 304

"Both had their lower lips bored and in them were placed pieces of white bone, the length of a handbreadth, and the thickness of a cotton spindle and as sharp as an awl at the end. They put them through the inner part of the lip, and that part which remains between the lip and the teeth is shaped like a rook in chess. And they carry in there enclosed in such a manner that it does not hurt them, nor does it embarrass them in speaking, eating, or drinking."

11: Vaz de Caminha--15 (1500) 1938 Tupinamba
301, 304

"Many of them, or perhaps the greater number of those who were there, wore those beaks of bone in their lips, and some, who were without them, had their lips pierced, and in the holes they carried wooden plugs which looked like stoppers of bottles. And some of them carried three of those beaks, namely, one in the middle and two at the ends."

12: Magalhães de Gandavo--88 (1576) 1922 Tupinamba
116, 304

"The affectations and adornments which they use consist of having the lower lip pierced and a very long stone put in the hole. Others have their faces full of holes and stones, thus appearing very ugly and disfigured: this is done to them while very young."

20: Heriarte--15-16 F-2 (1662) 1874 Tupinamba-
116, 291, 301, 304

Their festive clothes are painted in red, yellow, white and black, and they adorn themselves with the feathers of birds of different [16] colors. Always going about nude, their women are unchaste: that which is most ugly appears to them to be the most beautiful. They pierce their nostrils and lips, and in them they insert green stones, of great value to them, which they call metaras.

26: Thevet--245 G-3 (1555) 1928 Tupinamba
304

Also one must not forget that this same day the prisoners were gummed on the face, and covered with beaten egg, together with the women, who decorated the swords, and were also those who made the scars on the prisoners' faces.

26: Thevet--249-250 G-3 (1555) 1928 Tupinamba
116, 266, 304, 785

If he, who had made the sacrifice, [EJ: i.e., the person who executes the prisoner] had not killed at another time, one must make a stricter debt than those he had killed. He cuts himself all over with an animal's tooth, which they call Paguest, in a way that the blood [250] runs from it freely. Then after a full moon (month) without eating flesh, fish, and only eating grain, and Navew roots and caouyn wood, he is cut closely, as if he were shaved with a razor. For two weeks he lives without daring to touch the ground with his feet. He goes through several superstitious ceremonies, which these barbarians are accustomed to using. Because they are so ridiculous, I am ashamed to describe them, although they are very scrupulous for the interruption of a point of these.